A COALE FROM THE ALTAR TO KINDLE THE HOly fire of *Zeale*.

In a Sermon preached at a generall *Visitation at Ipswich*.

By *Sam: Ward* Preacher of *Ipswich*.

The fift Edition, corrected and amended.

Θεῷ χ᾽ ὑμῖν.

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To my reuerend Friend, Mr: SAMVEL WARD.

SIr, your Sermon which I copied partly from your mouth, and partly from your Notes, I haue aduentured into the light; encouraged by the approbation, and earneſt entreaty of ſuch, whoſe iudgments you reuerence, and whoſe loue you embrace: who alſo haue made bold here and there to vary ſome things, not of any great conſequence, if I can iudge. I was loath to ſmoother ſuch fire in my breſt; but to vent it, to inflame others. If you ſhall blame me, I know others will thanke me. What I haue done, is out of Zeale to God, and his Church.

Your affectionate friend,

Ambroſe Wood.

Reuel. 3. 19.

Bee zealous.

His watch-word of Chriſt, if it bee not now a word in ſeaſon, I know not when euer it was, or will be: Would he now vouchſafe to beſtow a letter vpon his Church here on earth; ſhould he need to alter the tenour of this? which be-

ing the laſt, to the laſt of the ſeuen Churches, why may it not (ſaith an Ancient, vpon this Text) typifie the eſtate of the laſt Age of his Churches? the coldneſſe whereof himſelfe hath expreſly foretold. And if God ſhould now ſend through the earth ſuch ſur-
Mat.24.12. ueying Angels as *Zachary* mentions, chap. 1. Could they returne any other obſeruatiõ of their trauelsthen theirs, *The whole world lyes in lukewarmneſſe?* which makes me often in my thoughts proportion theſe ends of time to the
1 Kin.1.1. like period of *Dauids* age, when no clothes were enough to keepe heat in him. *Faith* I grant, is a more radicall, vitall, and neceſſary grace; but yet not ſo wholly out of *grace* with the times, as poore *Zeale*, which yet if by any meanes it might once againe be reduced into fauour and practice, before Time ſets, and bee no more; I doubt not but Chriſt would alſo yet once againe in this euening of the world,

come

come and *ſup* with vs: a fauour including all other in it.

My deſire eſpecially is, that this our Iland might take it to it ſelfe, as well as if it had by name beene directed to it; what would it hurt vs to make an eſpeciall benefit and vſe of it? Some of our owne, haue ſo applyed it; (who either out of their iudgements, or affections, I ſay not.) Learned *Fulk* maruells if it were not by a Propheticall ſpirit penned for vs: others more reſolutely haue made it a ſingular type of purpoſe for vs. Their warrant I know not; eſpecially if it be true which all trauellers tell you, *That they find more Zeale at home, then abroad.* We are I grant in ſundry reſpects equall to *Laodicea*: Euen the very names thereof, as well the firſt and oldeſt in regard of the bleſſings of God, Διοπολις Gods dareling, as the later in regard of good Lawes and ciuility, *Laodicea.* How well doe they become vs? As rich as

they, and that in the very ſame commodity of wools; *Abounding as they* with many learned *Zenoes*, and bountifull *Hieroes*; *Parallel* in all regards; I would I could ſay luke-warmneſſe excepted. But I muſt bee a faithfull and true witneſſe, and yet this is all I haue to ſay; It was, as I conceiue *Laodicea's* complexion and not her conſtitution, her practice, not her orders, perſonall luke-warmneſſe, not legall, which Chriſt ſtrikes at. That fault I finde in my text, the ſame I finde in our common Chriſtians, whoſe ſpirituall condition and ſtate is too like the external ſituation of our Country betweene the Torrid and the Frigid Zones, neither hot nor cold: and ſo like *Laodicea*, that if we take not warning, or warming, we may, I feare, in time to come be ſpued out of Gods mouth.

For this preſent aſſembly of Miniſters, could all the choice and time in the world haue better fitted mee then mine

mine ordinary Lot? If fire be ſet vpon the Beacons, will not the whole country ſoone be warned and enlightned?

For my ſelfe alſo, me thinkes it will better beſeeme my yeeres to hear, then to teach my ancients: to enkindle their affections, then to enforme their iudgements. And whereas *Paul* bids *Titus* preach zeale with all authority; though in mine owne name I craue your patience and audience, yet in his name that is the firſt of the creatures, and *Amen*, I counſell him that hath an eare, to heare what the Spirit ſaith to the Churches,

Ζηλωσον, *Be zealous.*

A Coale from the Altar.

Reu. 3. 19. Ζηλωσον, *Be Zealous.*

Zeale hath beene little practiſed, leſſe ſtudied: This heauenly fire hath euer been a ſtranger vpon earth. Few in all ages that haue felt the heat of it, fewer that haue knowne the nature of it. A deſcription will rake it out of the embers of obſcurity: and it may be, that many when they ſhall know it better, will better affect it.

2. Zeale hath many counterfeits and allies. There are many ſtrange fires which

which hauing ſought to carry away the credit of it, haue brought in an ill name vpon it: from theſe it would be diſtinguiſhed.

3 Zeale is euery where ſpoken againſt, it hath many enemies and few friends: the world can no more abide it then beaſts can the elementary fire, the rebukes of many haue fallen vpon it, the Deuill weaues cunning lyes to bring downe the honor of it. Oh that wee could raiſe and maintaine it, by ſetting forth the deſerued praiſe of it? and challenge it from the falſe imputations of ſuch as hate it without a cauſe.

4 Zeale hath in this our earthly molde, little fuell, much quench-coale, is hardly fired, ſoone cooled. A good Chriſtian therefore would be glad to know the incentiues and preſeruatiues of it, which might enkindle it, enflame it, feed it, and reuiue it when it is going out.

5 Zeale in the worlds opinion, is as common

common as fire on euery mans hearth, no mans heart without zeale, if euery man might be his owne iudge: If moſt might be heard ther is too much of it? but the contrary will appeare if the right markes be taken, and the true rules of triall and conuiction be obſerued, and the heart thereby examined.

6 Zeale generally handled will break as lightening in the aire, & ſeize vpon no ſubiect: Application muſt ſet it on mens hearts, & exhortation warm this old and cold age of the world, chiefly this temperate climate of our nation.

Firſt part.

It was ſaid of old, that Zeale was an *Intenſion of loue*: of late, that it is a cõpound of *loue and anger, or indignation*

The Ancients aimed right, and ſhot neere, if not ſomewhat with the ſhorteſt. The moderne well diſcouered the vſe & exerciſe of more affections, then loue,

loue within the fathome & compaſſe of zeale? but in helping that default, went themſelues ſomwhat wide; and came not cloſe to the marke: which I aſcribe not to any defect of eye-ſight in thoſe ſharp-ſighted Eagles; but onely to the want of fixed contemplation. And to ſpeake truth, I haue oft wondred why poore *Zeale*, a vertue ſo high in Gods books, could neuer bee ſo much beholding to mens writings as to obtaine a iuſt Treatiſe, which hath beene the lot of many particular vertues of inferior worth; a plain ſigne of too much vnder-value and neglect.

He that ſhall ſtedfaſtly view it ſhall finde it not to be a degree or intention of loue, or any ſingle affection (as the Schooles rather confined the defined zeale) neither yet any mixt affection (as the latter rather, compounded then comprehended the nature of it) but an *hot temper, higher degree or intention of them all.* As varniſh is no one color, but

that

that which giues gloſſe and luſtre to all; ſo the oppoſites of zeale, key-coldnes and luke-warmeneſſe, which by the law of contraries muſt bee of the ſame nature, are no affections, but ſeuerall tempers of them all.

Paul warrants this deſcription where he ſpeakes of the twelue Tribes. *They ſerued God with intention or vehemẽcy.* *Acts 26. 7.*

The roote ſhewes the nature of the branch. Zeale comes of a word framed of the very ſound and hiſsing noiſe, which hot coales or burning iron make when they meet with their contrary. In plaine Engliſh, zeale is nothing but heat: from whence it is, that zealous men are oft in Scripture ſaid to burne in the ſpirit.

He that doth moderately or remiſly affect any thing, may be ſtiled *Philemõ*, a louer; he that earneſtly or extreamly, *zelotes*, a zelot: who to all the obiects of his affectiõs, is exceſſiuely & paſſionately diſpoſed, his loue is euer feruent,

his desires eager, his delights rauishing, his hopes longing, his hatred deadly, his anger fierce, his griefe deep, his feare terrible. The Hebrewes expresse these Intensions by doubling the word.

This being the nature of Zeale in generall; Christian zeale, of which wee desire onely to speake, differs from carnall and worldly chiefly in the causes and obiects.

It is a spirituall heat wrought in the heart of man by the holy Ghost, improouing the good affections of loue, ioy, hope &c. for the best seruice and furtherance of Gods glory, with all the appurtenances thereof, his word, his house, his Saints and saluation of soules: vsing the contrary of hatred, anger, griefe, &c. as so many mastiues to to flie vpon the throat of Gods enemies, the Deuill, his Angells, Sin, the world with the lusts thereof. By the vertue whereof a *Zelot* may runne all

through all his affections, and with *Dauid*, breathe zeale out of euery Pipe, after this manner for a taste;

How doe I loue thy Law (O Lord) more then the hony or the hony-combe, more then thousands of siluer and gold! Loue.

I hate with a perfect hatred thine enemies. Hatred.

Thy testimonies are my delight: I reioyce more in them, then they that finde great spoyles, more then in my appointed food. Ioy.

Mine eyes gush out riuers of teares. Oh that my head were a fountaine of teares, because they destroy thy Law. Griefe.

Mine eyes are dimme with waiting: how doe I long for thy saluation? Hope.

Thy iudgments are terrible, I tremble and quake, &c. Feare.

Looke what pitch of affection the naturall mā bestowes vpō his deerest darling, what vnsatiable thirst the couetous worldling vpon his Mammō, the ambitious vpon his honor, the voluptuous vpon his pleasure, the same the Christian striueth in equall, yea, (if

possible) farre exceeding teares to conuert and conferre vpon God and his worship.

In briefe, to open a little creuise of further light, & to giue a little glimpse of heate: Zeale is to the soule, that which the spirits are to the body; wine to the spirits, putting vigour and agilitie into them. Whence comes that elegant Antithesis in the Scripture, *Be not drunke with wine wherein is excesse, but be filled with the Spirit.*

Serm.41 in Can.4.9 Christ is said to leade his Spouse into the wine-cellar: which Simile *Bernard*, delighting oft to repeat, in two or three Sermons interprets of a speciall measure of zeale inspired into his Church. Thus (saith he) Christ led his Disciples into the wine-cellar on the day of Pentecost; and filled them, and *Act.2:* the house with such zeale, as they came forth like Giants refreshed with wine, and seemed to the people as men drunke with new wine.

It

It is to the ſoule, as wings to the fowle: this alſo is a Scripture emblem to picture the Angels with wings, as in the hangings of the Temple, and in the viſions of the Reuelation, in token of their ardent and zealous execution of Gods will, whence alſo they haue their name *Seraphim*; hee maketh his miniſters a flame of fire. Heb. 1. 7.

To this fire and theſe wings, which we in the Lords prayer deſire to imitate, there is nothing in vs anſwerable but our zeale; as wheeles to the charriot: which makes vs not goe, but run the waies of Gods Commandements, and ſo runne that we may obtaine. As ſailes to the winde, and winde to the ſailes, to which alludes the phraſe ſo frequent in Scripture *Plerophorie*.

As courage to the ſouldier, mettle to the horſe, luſt to the ground, which makes it bring forth much fruit, yea an hundred fold, vivacitie to all creatures: To conclude this, this is that celeſtiall

fire which was ſhadowed out vnto vs by that poore element in compariſon, and beggarly rudiment, the fire (I meane) of ſuch neceſſary vſe in the law, which rather then it ſhould bee wanting the Lord cauſed it to deſcend from heauen, that it might cauſe the Sacrifices to aſcend thither againe, as a ſweet incenſe vnto the Lord, without which no burnt offring was acceptable

The ſecond part.

But now, as then, there are certaine falſe fires, abominable to God, odious to men, dangerous to the *Nadabs* and *Abihues* that meddle with them, bringing thereby coales vpon their owne heads, and ill ſauor vpon all their ſeruices; and not onely ſo, but that which is worſe, an ill report and ſurmize euen on thoſe that offer the right fire, and ſerue the Lord in ſpirit and truth: yet for their ſakes is the name of zeale blaſphemed all the day long.

Againſt

Againſt theſe as then, ſo now ſeuere caueats and cleare diſtinctions muſt be laid, leſt ſuch as haue not their ſenſes exerciſed to put a difference, miſtake poiſonfull weeds for wholeſome hearbes to their owne deſtruction; and for the ſake of one, reuile the other to the wrong of God and his Saints.

It fares not otherwiſe with the ſoule then with the body: beſides the natiue and radicall heat, the principall inſtrument of life, there are aguiſh and diſtempered heats, the cauſes of ſickneſſe and death.

To diſcerne of thoſe, requires ſome skill and iudgment: yet a good Empiricke, a Chriſtian of experience will giue a ſhrewd gheſſe at them, the eaſier and the better if hee marke theſe following ſignes and ſymptomes, common to all the kinds of falſe zeale, here alſo following.

First, they are deeply ſicke of the phariſaicall humor, they loue to be ſeene 1 Oſtentation.

of men, and say with *Iehu*, *Come and see how Zealous I am for the Lord of hosts*: they proclaime their almes with a trumpet, paint their good deedes vpon Church windowes, engraue their legacies vpon tombs, haue their acts vpon record: Thus, Comets blaze more then fixed Starrs. Anguish heats breed flushings, and are more seene in the face, then naturall warmth at the heart. Schollers count hiding of Art the best Art: the godly man studies by all meanes how to conceale the one hand from the other, in doing well; hiding of zeale is the best zeale.

Secondly, of *Ahabs* disease exceeding in externall humiliation, affected gestures, passionate sighs; lowdnesse of voyce, odd attires and such like: These know how to rend the garment, hang the head with the bulrush, to whip and launce their skinnes with *Baals* Priests, and yet strangers to a wounded spirit: not but that true and hearty

harty zeale doth lift vp the eies, knock the breſt, dance before the Arke. Therefore this character may deceiue the vnwarie? Let *Ely* take heede of iudging *Hanna's* ſpirit raſhly by the mooving of her lips: yet hypocrits ſo vſually ſtraine nature, and without a cauſe exceed, and that in publique, and vpon the ſtage, that for the moſt part, their actions and affections are palpable: as *Ieſuites*, *Cabbuchins*, *&c.* yea in many hiſtrionicall Proteſtants: Horſe-coorſers iades will bound, curuet and ſhew more trickes, then a horſe well mettled for the rode or cart.

Thirdly, you may know them by their diligence and curioſitie in lighter matters, ioined with omiſſion and neglect of greater, wiſe in circumſtance & careleſs in ſubſtance, tithing mint, ſtraining at gnats, &c. In all cheap and eaſie duties, prodigall: niggardly and ſlothfull in the weighty things of the law: theſe haue at command good

words, countenance, yea tears frō their eyes, ſooner then a farthing from their purſe, hauing this worlds goods, and ſee their brother want; theſe ſticke vp feathers for the carcaſe, beguiling the ſimple, coozening the world, but chiefly themſelues.

4 Pragmaticall. Fourthly, theſe fires cannot keepe themſelues within their own hearths, theſe ſpirits cannot keepe themſelues within their owne circles. True zeale loues to keepe home, ſtudieth to bee quiet in other mens Dioces: falſe zeale loues to be gadding, is eagle-ey'd abroad & mole-ey'd at home: in ſtead of burning bright and ſhining cleere, like briniſh lights, they ſparkle & ſpet at others, or like ill couched fire-works let fly on all ſides: onely out of their wiſedome they know how to ſpare *Agag* and the great ones, & be ſure they anger not their great Maſters, & meddle with their matches: whereas it is the propertie of fire that comes from

5 Cenſorious.

aboue, to ſpare the yeelding ſheath, and melt the reſiſting mettall, to paſſe by the lower rootes, and ſtrike the towred pinacle, as *Nathan, Dauid*; *Elias, Ahab*; *Iohn, Herod*; *Ionas, Niniuie, &c.* Note alſo in all their proceedings with others, in ſtead of wholſome ſeuerity (which rightly zealous men neuer come vnto but by compulſion, and not without compaſſion of the offender, weeping with *Moſes* and *Samuel* ouer the people, being ſory with the Emperor, that they know how to write ſentences of condemnation) theſe delight in cruelty, the brand of the Malignant Church; feed their eyes with maſſacres, as the Queene-mother. No diet ſo pleaſing to theſe rauening wolues, as the warme blood of the ſheepe. Theſe are they that cry fire & fagot, away with them, not worthy to liue: their very mercies are cruelty; eſpecially in their own cauſe they heat the furnace 7 times hotter then in Gods. Laſtly, 6. Cruell.

Variable and inconstant.

Laſtly, theſe Meteors and Vapours haue no conſtant light, or continued heat (as the fixed ſtars euer like themſelues) but haue onely their aguiſh fits, and lunatick moods; ſometimes in aduerſitie they are good vnder the rod, as *Pharaoh*, againe in proſperity like the fat kine of *Baſhan*, ingratefull and forgetfull: ſometimes in proſperity when the Sun of peace ſhineth on them, and the fauorable influence of great ones, they ſhoot forth their blade with the corne on the houſe top, running with the ſtream, and ſayling with the wind; ſometimes their zeale depends vpon the life of *Iehoiada*; ſometimes on the company of the Prophets: commonly in the beginning they blaze like ſtrawfire, but in the end goe out in ſmoake and ſmoother; whereas in their entrance into profeſſion, they galloped into ſhewes, and made ſome girds at hand, they tyre, giue in, and end in the fleſh, whereas all naturall motions

are

are ſwifteſt toward their end.

The veſtall fires were perpetuall, and the fire of the Altar neuer went out. Spices and wefts of theſe euills may be found in the ſincereſt Chriſtians: but they ſuffer not the dead flyes to lye and putrefie in the precious boxes of true zeale: of all theſe the Preachers caueat may be conſtrued, *be not ouer iuſt*, though it may alſo admit other interpretations, as after ſhall appeare.

Be not ouer iuſt, hath 7 expoſitions here 2 or 3 more hereafter.

Theſe are the ſpeciall notes and ſymptomes of ſtrange fires: the kinds alſo are many, and might be diſtributed into many heads: but I will reduce them into three, which are knowne by their names:

Counterfeit zeale, falſe fire.

Blind Zeale, ſmoaky fire, or fooles fire, ignis fatuus.

Turbulent zeale, wilde fire.

The firſt, wanting truth and ſincerity, propounds ſiniſter ends.

The

The ſecond, knowledge and diſcretion, takes wrong wayes.

The third, loue and humility, exceeds meaſure.

The firſt abounds amongſt ſubtile and crafty profeſſors, and is to bee abhorred and detected.

The ſecond among ſimple and deuout, is to be pitied and directed.

The third amongſt paſſionate and affectionate, and is to be moderated and corrected.

The firſt is the meere vizor of zeale looking aſquint one way and tending another; pretending God and his glory, intending ſome priuate and ſiniſter end; firſt either of honour and promotion, as *Iehu*, who marched furiouſly, and his word was the Lord of Hoſts, but his proiect was the kingdome.

Secondly, at filthy lucre: as *Demetrius* and his fellowes, who cried, great is *Diana* of Epheſus; but meant her

her little ſiluer ſhrines. It cannot bee denied, but many ſuch there were, who helped to pull downe the Abbyes; not out of any hatred to thoſe vncleane cages, but to reare their own houſes out of the ruines, and ſpoyled Copies to make cuſhions. *Iudas* complained of ſuperfluitie, but grieued it fell beſides his bag: many hold temporalities, tithes and glebes, vnlawfull, becauſe they are loth to forgo them: If *Iezabel* proclaime a Faſt, let *Naboth* looke to his vineyard; If the Vſurer & Tradeſman frequent Sermons, let the buyer & borrower look to themſelues. It is too commō a thing to make zeale a lure & ſtale to draw cuſtomers; a bait of fraud, a net to intrap; with malitious *Doegs*, to make it a ſtalking horſe for reuenge againſt the Prieſt, therby to diſcharge their gall at Miniſters and other Chriſtians, for the omiſſion and commiſſion of ſuch things, as themſelues care not for; With the *Strumpet* in the

the *Prouerbs*, to wipe their mouthes, and frequent the Sacrifices, that they may be free from ſuſpition.

All theſe euils, haue I ſeene vnder the Sun-ſhine of the Goſpell: but by how much zeale is more glorious then common profeſſion, by ſo much is diſſembled feruency more deteſtable then vſuall hypocriſie; yea, no better then deuilliſh villany and double iniquity: ſuch painted walls and whited ſepulchres the Lord will breake down. Let all *Timothies* and *Nathanaels* learn to deſcry them, and diſcard them: The cure of this was deeply forelayd by Chriſt; *I counſell thee to buy gold tried in the fire*: all is not gold that gliſtereth, an image of faith breeds but a ſhew of zeale; many ſeemed to truſt in Chriſt, but Chriſt would not truſt them: but ſuch faith as will abide the fire, brings forth zeale that will abide the touch-ſtone.

The ſecond is erroneous or blinde zeale,

zeale, not according to knowledge, *Rom.* 10. I beare many deuout Papists witnesse (though I feare the learnedst of them be selfe-condemned) that they haue this zeale, perswading themselues they do God best seruice, when they please the Deuill most in their will-worship. The same witnesse I beare many *Separatists*, though I feare most of them be sicke of selfe-conceitednesse, new-fangleneſſe, and desire of mastership: for who would not suspect such zeale which condemnes all reformed Churches, and refuseth communion with such as they themselues confesse to bee Christians, and consequently such as haue communion with Christ? It would grieue a man indeed, to see zeale misplaced, like mettle in a blind horse: to see men take such paines, and yet fall into the pit. This made *Paul* to wish himselfe *Anathema* for the sake of such; and yet the multitude and common people reason

reason thus; Is it possible but these men haue the right? But alas, how should it be otherwise, when a blinde company will follow a blind sect-master? This being one property of blind zeale, a fond admiration and apish imitation of some person, for some excellency they see in him, which so dazles their eyes, that they cannot discerne their errours and infirmities, which they oftner inherit then their vertues; as appeares in the *Lutherans* and the Iewes, that would sacrifice their children to *Molech*, in imitation of *Abraham*: In these the Deuill becomes an angell of light, and playeth that Dragon, *Reuel.* 12. powring out floods of persecution against the Church, causing deuout men and women, to raise tragedies, breath out threatnings, and persecute without measure; then these the Deuill hath no better souldiers: but when their scales fall from their eyes, and they come into Gods tents,

God

God hath none like vnto them. The cure of this drunckly is forelaid by Christ also, to buy eye-salue of him; Angells haue eyes as well as wings to guide their flight: when the ship is vnder saile, and hath the freshest way? it hath most need to look to the sterage, keepe the watch, haue an eye to the Compasse and land-markes.

The third kinde is turbulent zeale, called by *Iames* bitter zeale, a kinde of wilde fire transporting men beyond all bounds and compasse of moderation; proceeding sometime of a weakenesse of nature in men, that haue no stay of their passion, like to Clockes whose springs are broken, and Cities whose wals are downe. Zeale is a good seruant but an ill master: mettle is dangerous in a headstrong horse. And so the Poets (which were the heathens Prophets) shadowed out the cure of this, in *Minerua's* golden bridle, wherwith shee menaged her winged *Pegasus*:

ſus. There is too much of this bitter zeale, of this *Hierapiera*, in al our books of controuerſies: but eſpecially there hath beene too much in our domeſticall warres; ſome ſons of *Bichri* haue blowne the trumpet of contention, trumpets of anger; the Churches of God ſhould haue no ſuch cuſtome: oh that our Churches vnderſtood that ſaying.

In quarrells of this nature *Paul* ſpends his zeale, not in partaking but in parting the fray, beating downe the weapons on both ſides: Who art thou Rom. 14. 10 that iudgeſt? who art thou that condemneſt thy brother? as if hee ſhould ſay, The matters are not *Tanti*, wee haue made the Deuill too much ſport already; who threw in theſe bones to ſet vs together by the eares, whileſt he lets in the common enemy vpon vs. *Charitie*, *Charity*, is the builder of Churches: ſtrife about trifles, hath waſted many famous ones, and placed the

the Temples of *Mahomet*, where the golden candle-ſtick was wont to ſtand. We pitty the former ages, contending about leauened and vnleauened bread, keeping of Eaſter, faſting on Sundaies, &c. The future ages will doe the like for vs. Oh that the Lord would put into the hearts both of the gouernours and parties to theſe quarrells, once to make an end of theſe Midianitiſh wars; that wee might ioyntly powre out the vials of our zeale vpon the throne of the beaſt.

Thus haue you heard the errors and counterfeites of zeale, through whoſe ſides, and vpon the back of which, diuers of the malitious world vſe to beat thoſe whom it hates, becauſe their workes are better then their owne; iniuriouſly concluding, that all Zelots are alike. Thus I haue heard our Merchants complain, that the ſet vp blews haue made ſtrangers loath the rich oaded blewes, onely in requeſt:

this is an old ſophiſme. True Iudgement would teach us to conclude, that the beſt drugs haue their Adulterates; the moſt currant coynes their ſlipps; and that virtue which ſo many Hypocrites put on, to grace themſelues withall, is ſurely ſome rare and excellent Iewell.

The third part.

The true Zelot, whoſe feruency is in the ſpirit, not in ſhew; in ſubſtance not in circumſtance; for God, not himſelfe; guided by the word, not with humors; tempered with charity, not with bitterneſſe: ſuch a mans praiſe is of God though not of men: ſuch a mans worth cannot bee ſet forth with the tongues of men and Angells.

Argumẽts of commẽdation.

Oh that I had ſo much zeale, as to ſteep it in it owne liquor; to ſet it forth in it owne colours, that the Lord would touch my tongue with a coale from his Altar, that I might regaine

the

the decayed credit of it, with the ſon of men.

Is it good to bee zealous in good things, and is it not beſt, in the beſt? or is there any better then God, or the kingdome of heauen? Is it comely what euer we do, to do it with all our might? onely vncomely when wee ſerue God? Is meane and mediocrity, in al excellent Arts excluded, and onely to bee admitted in religion? Were it not better to forbeare *Poetry* or *Painting*, then to rime and dawbe? and were it not better to be of no religion, then to be cold or lukewarme in any? It is good to bee earneſt for a friend, and cold for the Lord of hoſts? for whom doeſt thou reſerue the top of thy affections? for thy gold? for thy *Herodias*, &c. O ye adulterers & adultreſſes, can yee offer God a baſer indignity? What ayleth the world? Is it affrayd thinke wee, that God can haue too much loue; who in regard of his

1 From Gods excellency, whom zeal onely becomes, vnworthily placed elſe where.

owne infinite beauty & the beames he vouchsafeth to cast vpon vs, deserues the best, yea all and a thousand times more then all? Ought not all the springs and brookes of our affection, to runne into this Maine? may not he iustly disdaine, that the least Riueret should be drained another way? that any thing in the world should be respected before him, equalled with him or loued out of him, of whom, for whom, and through whom are all things? who, or what can be sufficient for him our Maker and Sauiour? In other obiects feare excesse; here no extasie is high enough.

2 From his spirituall nature.

Consider and reason thus with thy selfe (O man) canst thou brooke a sluggard in thy worke if thou bee of any spirit thy selfe? is not a slouthful messenger as vinegar to thy teeth, and as smoke to thine eyes? Hast thou any sharpnesse of wit; is not dulnesse tedious vnto thee? And

shall

ſhall hee that is all ſpirit (for whom the Angels are ſlow and cold enough) take pleaſure in thy drowzie and heauie ſeruice? Doe men chooſe the forwardeſt Deere in the heard, and the liueliest Colt in the droue? and is the backwardeſt man fitteſt for God? Is not all his delight in the quickeſt and cheerefulleſt giuers and ſeruitors? Euen to *Iudas* hee ſayth, That thou doeſt, doe quickely; ſo odious is dulneſſe vnto him: what elſe mooued him to ordaine, that the necke of the conſecrated Aſſe ſhould bee broken, rather then offered vp in ſacrifice? doth God hate the Aſſe? or is it not for the ſake of the qualitie of the creature; which hath euer among the Heathens bin an *Hieroglyphick* of heauines and tardity?

Thirdly, this zeale is ſo gracious a fauorit with God, that it graces with him all the reſt of his graces. Prayer if it be frequent, preuaileth much: the

3 Effects of zeale. Reuel. 12.

zealous witneſſes had power to ſhut and open heauen: by this *Iſrael* wraſtled with God; ouercame, and was called a Prince with God: this ſtrengthned the heart of *Moſes* (as *Aaron* and *Hur* ſupported his hands) till the Lord ſayd, let me alone: this made *Cornelius* his praier to come into heauē; whither our cold ſutes can no more aſcend, then vapours from the Still unleſſe there be fire under it: Repentance a needfull and primary grace, which the Baptiſt ſo vrged: but then we muſt be zealous and repent (as my text ioynes them) or elſe no repentance pleaſeth God; nor are there fruits worthy repētance. Almes and good deedes are ſacrifices pleaſing to God; but without zeale, the widowes mites are no better then the reſt; It is the cheerefull loſe that doubleth the gift. Generally, as ſome mās mark & name, furthereth the ſale of his commoditie; ſo zeale inhanceth all the graces of God. It

pitieth

pitieth me for *Laodicea* that loſt ſo much coſt; had as many vertues, did as many duties as other Churches: but for want of this, Chriſt could not ſup with them. Furniſh a table with the principalleſt fare, and dantieſt diſhes that may be had; let them bee roſted and boiled to the halues; or ſtand on the table till they bee lukewarme? what will the gueſts ſay? All that wee can doe is but the deede done, vnleſſe zeale conferre grace. *Opus operatum.*

Fourthly, zeale is the richeſt euidence of faith, and the cleereſt demonſtration of the Spirit: The Baptiſme of water, is but a cold proofe of mans Chriſtendome; being common to all comers: but if any bee baptized with fire the ſame is ſealed vp till the day of Redemption. If any ſhal ſay, friend, what doeſt thou profeſſe a Religion without it; how can hee choſe but be ſtrucke dumpe? Can we ſuppoſe worme-woode without bitterneſſe, a man

4 *Baptiſmus Flaminis & Fluminis.*

a man without reaſon? then may wee imagine a religion, and a Chriſtian, without ſpirit and zeale.

The Ieſuit ſaith, I am zealous; the Separatiſt, I am zealous; their plea is more probable, then the luke-warme worldlings, that ſerue God without life. If the colour be pale and wan, and the motion inſenſible, the party is dead or in a ſwoune: if good and ſwift, we make no queſtion. The zealous Chriſtian is neuer to ſeeke for a proofe of his ſaluation: what makes one Chriſtian differ from another in grace, as ſtarres doe in glory, but zeale? All beleeuers haue a like precious faith: All true Chriſtians haue all graces in their ſeeds; but the degrees of them are no way better diſcerned then by zeal: Men of place diſtinguiſh themſelues by gliſtring pearles: A Chriſtian of degrees ſhines aboue other in zeal. Comparisons I know are odious to the world, that faine would haue all alike: but

but the righteous is better then his neighbour. All Christians are the excellent of the earth, the zelot surmounteth them all, as *Saul* the people by the head and shoulders; he is euer striuing to excell and exceed others and him selfe.

One of these is worth a thousand others, one doth the worke of many: which made him speake of *Elisha* in the plurall number, *The Horsemen and Chariots of Israel*: besides his owne work, he winnes and procures others, makes Proselites. It is the nature of fire to multiply, one coale kindles another: his worke so shines, that others come in and glorifie God; maruelling and enquiring what such forwardnesse should meane, concluding with *Nebuchadnezzar, Surely the seruants of the most high God.*

These are good Factors and Agents, doing God as good seruice, as Boutefewes doe the Deuill, and Iesuites the

the Pope, ſparing no coſt nor labour; and what they cannot do themſelues, they doe by their friends; *Who is on my ſide, who? &c.*

As for lets and impediments, they ouer-looke and ouer-leap them, as fire paſſeth from one houſe to another; neither is there any ſtanding for any Gods enemies before them: they make hauocke of their own and others corruptions. If you will rightly conceiue of *Peters* zeale in conuerting and confounding, you muſt imagine (ſaith *Chryſoſtome*) a man made all of fire walking in ſtubble. All difficulties are but whetſtones of their fortitude. The ſluggard ſaith, *There is a Lyon in the way:* tell *Sampſon* and *Dauid* ſo, they will the rather goe out to meet them. Tell *Nehemiah* of *Samballat*, hee anſwereth, *Shall ſuch a man as I feare?* Tell *Caleb* there are *Anakims*, and hee will ſay, *Let vs goe vp at once, &c.* Let *Agabus* put off his girdle and binde

Paul,

Paul, let him be told in euery Citie, that bonds await him, hee is not onely ready for bonds, but for death: tell *Iubentius*, he muſt lay downe his life, he is as willing as to lay off his cloths: tell *Luther* of enemies in *Wormes*, hee will goe if all the tiles of the houſes were Deuils. The Horſe neighes at the trumpet; the Leuiathan laughes at the ſpeare. They that meane to take the kingdome of God by violence, prouide themſelues to goe through fire and water, carry their liues in their hands, embrace fagots; they ſay to father and mother, *I know you not*; to carnall Counſellers and friendly enemies, *Get you behind me Sathan*. Zeale is as ſtrong as death, hot as the coales of Iuniper; flouds of many waters cannot quench it. *Agar Prou.* 30. ſpeaks of foure things, ſtately in their kinde; I will make bold to adde a fift, comprehending and excelling them all; namely, the zealous Chriſtian, ſtrong and

and bold as the Lyon; not turning his head for any; as swift as the greyhound in the waies of Gods commandements; in the race to heauen: as nimble as the Goat climbing the steep and craggy mountaines of piety and vertue; A victorious King, ouercomming the world and his lusts: *Salomon* in all his royalty, is not clothed like one of these in his fiery Chariot.

To cut off the infinite praises of zeale, let vs heare what honourable testimonies and glorious rewards it pleaseth God to conferre vpon it; *Dauids* ruddy complexion and his skill in musique, made him amiable in the eies of men: but the zeale of his heart styled him a man after Gods owne heart, and the sweet Singer of Israel. *Abraham*, that could finde in his heart to sacrifice his *Isaac*, was called the friend of God. The same vertue denominated *Iacob* a Prince with God. *Elisha*, the Chariots and Horsemen. *Paul*,

Paul, A Choſen Veſſell, &c.

Neither doth God put them off with names and empty fauours, but vpon theſe he beſtowes his grace: *Dauid* dedicateth his Pſalmes to him that excelled: God in diſpenſing of fauors obſerueth the ſame rule, to him that ouercommeth will I giue, &c. To him that hath, ſhall be giuen. Husbandmen caſt their ſeede vpon the fertileſt ground, which returnes it with the greateſt intereſt: God giues moſt talents to thoſe that improue them in the beſt banke. *Ioſeph* ſhall haue a party coloured coat, of all kinds of graces and bleſſings. And becauſe he knowes this will purchaſe them hatred and enuy, he takes them into ſpeciall tuition; if any will hurt his zealous witneſſes, there goeth out a fire out of their mouthes, to deuoure their enemies. A man were better anger all the witches in the world then one of theſe. If God bring any common iudgements, hee Reu. 12.

ſets

Reuel. 7. 3. Ezek. 9. Exod. 12. \

sets his seale and *Thau* on their foreheads and sprinkles their posts; snacheth *Lot* out of the fire (who burneth in zeale, as *Sodome* in lust) as men do their plate whiles they let the baser stuffe burne. In fine, he taketh *Enoch* and *Eliah* in triumphant Chariots vp to heauen, and after their labours and toiles, setteth them in special Thrones, to rest in glory; The Apostles in their twelue, the rest in their order, according to their zeale. And though hee may well reckon the best of these, vnprofitable seruants; yet such congruity (not of merits, but of fauor) it pleaseth him to obserue in crowning his graces, that the most zealous here, are the most glorious there.

Who would not now wonder, how euer this royall vertue should haue lost it grace with the world; how euer any should admit a low thought of it? But what shall all the indignity which hell can cast vpon it, make it vile in our eyes?

eyes? or rather ſhall wee not reaſon from the oppoſition, as *Tertullian* did of *Nero*. That religion which *Nero* ſo perſecutes muſt needs be excellent.

If zeale were not ſome admirable good, the Deuill and world would not ſo hate it; yet leſt ſilence ſhould bee thought to baulke ſome vnanſwerable reaſons, let vs ſee how they labour to be mad with reaſon: Let *Feſtus* be the ſpeaker for the reſt, for hee ſpeakes what all the reſt thinke; you know his madd obiection, and *Pauls* ſober anſwer in that place, and the like, 2 Cor. 5. 13. whether he be madd or ſober, it is for God and you.

Obiect. 1. Zeale is mad and makes men madd.

Acts 26. 24 1 Cor.

This text bids vs be Zealous and repent; the word ſignifies bee wiſe againe, or returne to your wits. The Prodigall is ſaid to come to himſelfe, whē he was firſt heat wᵗʰ this fire. We may well anſwer the world as old men doe young: you thinke vs Chriſtians to be madd that follow heauen ſo eagerly

gerly; but we know you to be madd, that run a madding so after vanity.

A Christian indeed is neuer right, till he seeme to the world to be beside himselfe; Christs owne kindred were afrayd of him. The Apostles are sayd to be full of new wine; besides, with these the world is madd: they run with *Stephen* like madd men; *Nichodemus* and such as he, neuer offends them.

Acts 2.

Acts 7.

2 Obiect.

You know also what *Ahab* laid to the charge of *Eliah*; with the Apologie he made for himselfe. This is a stale imputation in ages. *Haman* accused *Mordechay* and the Iewes of it. The Apostles are sayd to bee troublers of the whole earth. In the primatiue Church all mutinies and contentions were layd to the Martyrs. True it is where zeale is there is opposition, and so consequently troubles: Christ sets this fire on earth not as an author, but by accident; The theefe is the author of the fray, though the true man strike neuer

A make-bate.

Tenterden steeple.

ſo many blowes: but the *Ahabs* of the world, trouble Iſrael; then, complaine of *Eliah:* The Papiſt will blow vp the State, then father it vpon the Puritans. It is not for any wiſe man to beleeue the tythe of the tales and ſlanders, which flye abroade of the zealous: Lewd men would faine ſtrike at all goodnes through their ſides.

3 Obiect. Proud.

You may remember alſo *Eliabs* vncharitable cenſure of *Dauid*, I know the pride of thine heart. So doe all worldlings meaſure others by their owne length; if they ſee any forwardneſſe in the peaceableſt ſpirit, they aſcribe it either to vaine glory, or couetouſneſſe; the onely ſprings that ſet their wheeles ongoing: but of this the knower of the heart muſt iudge betweene vs.

4 Obiect. They keep no meane.

When ſlandering will not ſerue, then they fall to glauering, cunningly glancing at zeale, whiles they commend the golden meane wherein ver-

tue consists. But Christians, take heede none spoile you through such Philosophy; or rather Sophistry: for true Philosophy will tell you that the meane wherein vertue is placed, is the middle betwixt two kinds, and not degrees: And it is but meane vertue that loues the meane in their sense.

5 Obiect. Vndiscreet

Oh say they, but some discretion would doe well; It is true, but take withall *Caluins* caueat to *Melancthon*: That hee affect not so the name of a moderate man, and listen to such Syrens songs, till he lose his zeale.

I haue obserued, that which the world miscalls discretion, to eat vpp zeale, as that which they call policy, doth wisedome. As *Ioab* stabbed *Abner*, vnder a colour of friendship: Antichrist vndermineth Christ, by pretending to bee his Vicar. The feare of ouerdoing makes most come too short; of the two extremities, we should most feare lukewarmnesse: rather

ther let your milke boile ouer then be raw.

From glauering, they fall to ſcoffing; yong Saints, will proue but old Deuils; theſe hot-ſpurres will ſoone run themſelues out of breath. But wee ſay, ſuch were neuer right bred; ſuch as prooue falling ſtarres, neuer were ought but meteors; the other neuer loſe light or motion: ſpirituall motions may bee violent and perpetuall.

When none of theſe will take, they fall to right downe rayling, theſe Puritans, theſe ſingular fellowes, &c. vnfit for all honeſt company. I hope the ſtates Puritan, and the common Puritan bee two creatures. For with that ſtaffe the multitude beates all that are better then themſelues, and lets fly at all that haue any ſhew of goodnes. But with that which moſt call puritaniſme, I deſire to worſhip God. For ſingularity, Chriſt calls for it, and preſſeth and vrgeth it; What ſingular

thing doe you, or what odde thing do you, ſhall Gods peculiar people, do nothing peculiar? The world thinkes it ſtrange, wee runne not with them into exceſſes, and doe as moſt doe, that wee might eſcape diriſion. Iudge you which of theſe men ſhall pleaſe: I beleeue none ſhall euer pleaſe Chriſt, till they appeare odde, ſtrange and preciſe men to the common ſort; and yet neede not bee ouer iuſt neither. Let them that haue tender eares ſtop them againſt the charms of the world, and ſcornes of *Michol*, vnleſſe they were wiſer: Let him that hath a right eare, heare what Chriſt ſaith to the Churches, *Be Zealous.*

The fourth part.

Incentiues. Yea but by what meanes ſhall a Chriſtian attaine this fire, and maintaine it when he hath gotten it.

Say not in thine heart, What *Prometheus* ſhal aſcend into heauen and fetch it

it thence? thou maiſt fetch it thence by thine owne prayer: as did *Elias* and the Apoſtles, men of infirmities as well as thy ſelfe; pray continually, and inſtantly: the Lord that breathed firſt thy ſoule into thee, will alſo breath on thy ſoule: I ſpeake not of miraculous (which was but a type) but of ordinarie inſpiration. Prayer and zeale are as water and ice: mutually producing each other: when it is once come downe vpon thine altar; though no water can quench it, yet muſt it bee preſerued freſh, by ordinarie fuell; eſpecially the Prieſts lipps muſt keepe it aliue.

Sermons are bellowes ordained for this purpoſe. The word read is of diuine vſe, but doth not with that motion ſtirre theſe coales.

Experience ſheweth, the beſt oration will not ſo much moone as the meaneſt Orator.

After the ſparkles once by theſe

meanes kindled, cherish and feed them by reading the word: Let it dwell richly in thine heart, excite thy dulnesse by spirituall Hymns. Loue-songs enflame not lust, more, then the Song of Songs doth zeale: Read or sing the 116. Psalme; and if thou beest not zealous, euery verse will check thee in thy throat: Meditation is another helpe, approued by *Isaacks* and *Dauids* practise: An Art rarely so taught, as I shall needs onely to poynt at the choyce theames, suiting & furthering this argument. I need not goe far to fetch this fire: I may strike it out of euery word of this Epistle to *Laodicea*, Behold the Lord God, especially thy Lord Christ in his glorious titles and Maiesty; for so he begins his visions to *Iohn*; and his Epistles to the Churches, exciting their dull hearts. By such apparitions did hee set on fire the heart of *Moses* in the burning bush; and enflamed *Stephen*, his first

Martyr: answerable and proportionable to which, are our serious contemplations. Behold him as one that seeth thee, and knoweth thy workes; the rouzing preface of all these Letters. *Cæsars* eye made his souldiers prodigall of their blood. The Atheist thinks God takes as much notice of him and his prayers, as hee doth of the humming of Flies and Bees; and therfore no maruell if his seruice be formall and fashionable. The faithfull Christian by faiths prospectiue sees him at home, and heares him saying, Well done thou good seruant, which maketh him to worke put his heart. Behold him as the beginning of creatures, especially of the new creature. Oh! what loue hath he shewed thee in thy redemption? out of what misery into what happinesse, by what a price, to what end; but that thou shouldest bee zealous of good workes; Behold him as the faithfull witnesse, that witnessed

sed himselfe for thee a good witnesse, and here faithfully counsels thee to follow his patterne. Behold him as a speedy and royall rewarder of his followers. Take thy selfe into paradise, represent to thy selfe thy crowne, thy throne, thy white robes; looke not on the things that are seene, but on the farmost excellent waight of glory; looke vpon these, and faint if thou canst. Behold also he is a consuming fire, a zealous God, hating lukewarmnesse; not onely destroying *Sodome* with fire and brimstone, and prouiding *Tophet* for his enemies; but awaking also his drowzie seruants, by iudgements (as *Absolon Ioab* by firing his corne) his Israelites by fiery serpents: whom he loueth, hee chasteneth, and keepeth them in the fornace of fiery tryalls, till they come to their right temper. Hee standeth and knocketh: if nothing will rouze vs, a time will come when heauen and earth shall burne with fire, and

Christ

Christ shall come in flaming fire, to render vengeance with fire vnquenchable. We therefore that know the terrour of that day, what manner of persons ought we to be?

From God turne thine eyes vnto man: set before thee the pillar, and cloud of fiery examples, that haue led vs the way into Canaan. He is but a dull lade that will not follow: The stories of the Scriptures, the liues of the Fathers, the acts and monuments of the Church, haue a speciall vertue for this effect. The very pictures of the fires, and Martyrs, cannot but warme thee. If thou canst meet with any liuing examples, follow them, as they follow Christ, frequent their cõpany: euen *Saul* amongst the Prophets will prophesie. No bangling hawk, but with a high flyer will mend her pitch: the poorest good companion, will doe thee some good: when *Silas* came, *Paul* burnt in the spirit: a lesser sticke

sticke may fire a billet: If thou findest none, let the coldnesse of the times heat thee, as frosts doe fire; Let euery indignation make thee zealous, as the dunstery of the Monkes made *Erasmus* studious: one way to be rich in times of dearth, is to ingrosse a rare commodity, such as zeale is: now, if euer, *they haue destroyed thy law*, It is now high time to be zealous.

Consider and emulate the children of this generation, to see how eager euery *Demas* is for worldly promotion. How did that worthy Bishop disdaine to see an harlot more curiously to adorne her body vnto sin and death, then hee could his soule vnto life euerlasting. It angred *Demosthenes* to see a Smith earlier at his anuile then hee was at his deske.

When thou hast thus heat thy selfe, take heed of catching of cold againe, as many haue done, and brought their zeale to deaths doore.

This

Zeales extinguishers

The fire may goe out diuers wayes: first by subſtraction of fewell; if a man forbeare his accuſtomed meales, will not his naturall heat decay? The *Leuites* that kept Gods watch in the Temple, were charged expreſly, morning and euening, if not oftner, to look to the lights and the fire. He that ſhall forget (at the leaſt) with the *Curfeau-bell* in the euening to rake vp his zeale by prayer, and with the day-bell in the morning to ſtir vp and kindle the ſame, if not oftner with *Daniel*; I cannot conceiue how hee can poſſibly keepe fire in his heart. Will God bleſſe ſuch, as bid him not ſo much as good-morrow and good-euen?

He that ſhall deſpiſe or neglect propheſie, muſt he not needs quench the ſpirit? haue I not marked glorious profeſſors, who for ſome farme ſake, or other commodities, haue flitted from Ieruſalem to Iericho; where the ſituation was good, but the waters nought? and

and their zeale hath perished, because vision hath failed?

Such as reade the Bible by fits vpon rainy daies, not eating the booke with *Iohn*, but tasting onely with the tip of the tongue: Such as meditate by snatches, neuer chewing the cud and digesting their meat, they may happely get a smackering, for discourse and table-talke; but not enough to keepe soule & life together, much lesse for strength and vigour. Such as forsake the best fellowship, and waxe strange to holy assemblies, (as now the manner of many is,) how can they but take cold? Can one coale alone keepe it selfe glowing.

Though it goe not out for want of matter, yet may it bee put out by sundry accidents; when it is newly kindled, it may be put out with scoffes and reproaches, if *Peter* take not heede, and fence himselfe well against them; but if once throughly growne, such

breath

breath will but ſpread and encreaſe it.

It is poſſible fire may bee oppreſſed with too much wood, and heat ſuffocated with too much nouriſhment: ouer much prayer, reading, and ſtudy, may be a wearineſſe both to fleſh and ſpirit: but it ſo rarely happeneth, that I need not mention it, and yet the ſoule hath its ſatiety. There be ſome ſuch perchance ouer-nice men in this ſenſe alſo, who haue not learned that God wil haue them mercifull to themſelues: It is often ſmothered for want of vent and exerciſe. Let ſuch as vſe not, and expreſſe not their zeale, brag of their good hearts; ſurely they haue none ſuch, or not like to haue them ſuch. If *Nichodemus* had not buried Chriſt by day, wee might haue feared his zeale had gone out, for all his comming by night.

Yet this is not ſo ordinary, as to extinguiſh it by the quench-coale of ſin; groſſe ſinne euery man knowes will waſte

waſte the conſcience, and make ſhip-wracke of zeale: But I ſay, the leaſt knowne euill vnrepented of, is as a theefe in the candle, or an obſtruction in the liuer. I feare *Dauid* ſerued God but reaſonably, till hee publiſhed his repentance; hee that ſteales his meat, though pouerty tempt him, yet giueth thankes but coldly: zeale and ſin will ſoone expell the one or the other out of their ſubiect: Can you imagine in the ſame roofe God and Beliall, the Arke and Dagon? Laſtly, and moſt commonly, fouraine heat will extract the inward, & aduenticious heat conſume the naturall.

The Sun will put out the fire; and ſo will the loue of the world, the loue of the Father: they cannot ſtand together in intenſe degrees, one cannot ſerue both theſe maſters with ſuch affection as both would haue. Seldome ſeeſt thou a man make haſte to be rich and thriue in religion. Chriſts meſſage

to *Iohn* holds true; The poore are moſt forward in receiuing and following the Goſpell: as thou loueſt thy zeale, beware of reſoluing to bee rich, leſt gaine proue thy godlineſſe; take heed of ambitious aſpiring, leſt Courts and great places proue ill aires for zeale, whither it is as eaſie to goe zealous, as to returne wiſe; *Peter* whiles hee warmed his hands, cooled his heart; Not that greatneſſe and zeale cannot agree; but for that our weaknes many times ſeuers them. If thou beeſt willing to die poore in eſtate, thou mayeſt the more eaſily liue in grace. *Smyrna*, the pooreſt of the ſeauen candle-ſtickes, hath the richeſt price vpon it.

The diligent practiſe of theſe courſes will make eaſie the practiſe of this counſell, *Be Zealous, &c.*

The fift part.

But here me thinke I heare the lukewarme worldling of our times, fume

Obiect.

and chafe, and aske what needs all this adoe for zeale, as if all Gods people were not zealous enough.

Answer. Such as thinke they are or can bee zealous enough, neede no other conuiction to bee poore, blinde, naked, wretched and pitifull *Laodiceans*: Fire is euer climbing and aspiring higher; zeal is euer aiming at that which is before; carried toward perfection; thinking meanely of that which is past, and already attained, condemning his vnprofitable seruice, as *Caluin* in his last Will: this rule tries full conceited Christians.

2 Obiect. What would you haue vs doe? wee professe, keepe our Church, heare Sermons, as Christians ought to doe.

Answer. Affectionate friendship and seruice is not onely for publique shew and pompe, vpon festiuall daies, in Chambers of Presence; but for domesticall; ordinary, and priuate vse; to such holy day and Church retainers, God may well

well ſay, Let vs haue ſome of this zeale at home and apart.

All affections are moſt paſſionate, without a witneſſe. Such as whoſe families, cloſets, fields, beds, walkes, doe teſtifie of their worſhip, as well as temples and ſynagogues, are right ſeruitors. God much reſpects their deuotions: and they haue ſtrong proofe of the power of godlineſſe.

3 Obiect. Wee would you ſhould know, that wee are ſuch as haue prayer ſayd or read in our families and houſhold; or elſe wee ſay ſome to our ſelues at our lying downe, and vpriſing; and more then that, ſay you what you will, wee hold more then needs.

Anſwer. Firſt, know that zeale knowes no ſuch vnmannerly courſes, as to ſlubber ouer a few prayers, whiles you are dreſſing and vndreſſing your ſelues, as moſt doe, halfe aſleepe, halfe awake; know further, that ſuch as hold onely a certaine ſtint of daily duties as malt-

horſes their pace, or mill horſes their round, out of cuſtome or forme, are far from that mettle which is euer putting forward, growing from ſtrength to ſtrength, and inſtant in duties, in ſeaſon, out of ſeaſon: and this ſayes hard to lazy Chriſtians.

4 Obiect. May not wee goe too far on the right hand?

Anſwer. It is true: but liberalitie baulkes, and feares couetouſneſſe and niggardize, more a great deale then prodigality; ſo does zeale lukewarmnes and coldnes, more then too much heate and forwardneſſe; the defect is more oppoſite and dangerous to ſome vertues, then the exceſſe.

5 Obiect. Why? are not ſome thinke you, too ſtrait laced; that dare not vſe their Chriſtian libertie in ſome recreations? ſweare by ſmall oathes, or lend money for reaſonable vſe? hath not God left many things indifferent, wherin ſome ſhew themſelues more nice then wiſe?

Zeale

Zeale will cut off the right hand, if it cause to offend; much more to pare nayles and superfluities: it consumes the strongest deerest corruptions; much more will it singe off such haire and drosse as these: If ought be praise worthy, it imbraceth such things; if any be doubtfull, carrying shew of euill, of ill report, it dares not meddle with them; it feares that some of these are as indifferent, as fornication was among the heathen. Answere.

There are but few such, no not of the better sort as you speake of. 6 Obiect.

Graunt there be any, and zealous emulation culleth the highest examples. Such as meane to excell in any Art, trauell to finde out the rarest workemen, purchase the choysest Copies; he that hath true zeale, will striue to purge himselfe as Christ is pure. Answer.

Will you haue vs runne before our neighbours or liue without example, or company? 7 Obiect.

Answer. Cowards and Crauens, ſtand and looke who goes firſt: ſouldiers of courage will caſt lots for the onſet and fore-ranke for deſperate ſeruices, and ſingle combats. Iades will not goe without the way be led.

8 Obiect. So we may ſoone come to trouble, and danger enough.

Answer. What danger can there bee for an honeſt, peaceable, religious forwardneſſe?

The ſlug or ſnaile puts out the tender horne to feele for lets in the way, and puls them in where there is no cauſe; ſo doe the fearefull that ſhall be without: but zeale either finds no dangers, or makes them none; it neither feares to doe well, or to reproue ill doers, let who ſo will be diſpleaſed.

Some indeede care not whom they offend, they are ſo harſh and fiery, they can beare with nothing.

9 Obiect. Will true Chriſtianity allow vs to beare with any ſinne?

Can

Can tinne, or hot iron chooſe but hiſſe againe, if cold water be caſt on it? can a righteous ſoule chooſe but vex it ſelfe at open euill? Such Oſtriches as can digeſt oathes, prophane and filthie ſpeeches, ſhew what mettle they haue for the Lord of hoſts; who yet will be ready enough to offer the challenge, or ſtab, for the leaſt diſgrace to themſelues or their miſtreſſe: *Phineas* had rather if it were lawfull, fight in Gods quarrels, then in his owne.

Answer.

All are not by nature of ſo hot diſpoſitions, or ſo fiery-ſpirited, as others.

10 Obiect.

If there bee ſuch a dull flegmatike creature as hath no life nor ſpirit in any thing hee goes about, or whom nothing wil moue; he may plead complexion, and yet grace is aboue nature: but the beſt way is; See euery mā compare his deuotion in matters of God, with his ſpirits and mettle in other affayres, wherein his element or delight lies; if the one equall not the other, the

Answer.

fault is not in nature: the oldeſt man hath memory enough for his gold, and the coldeſt conſtitution heate enough where it likes.

11 Obiect. Well our hearts may be as good as the beſt though wee cannot ſhew it.

Anſwer. Fire cannot bee long ſmothered, it will either finde a vent, or goe out, zeale will either finde word, or deed, to expreſſe it ſelfe withall.

12 Obiect. All haue not the gift of vtterance.

Anſwer. Violent affections haue made the dumbe to finde a tongue; If it bee low water the mill may ſtand; but abundance of heart will ſet the wheeles on going. What earneſt diſcourſes will vnlearned Marriners make of their voiages? Huntſ-men of their game, &c.

13 Obiect All haue not abilitie and meanes: many haue great charges.

Anſwer. Loue and zeale are munificent, make money their ſeruant, not their maſter: wherſoeuer the heart is enlarged, the hand cannot be ſtraitned; where the

the bowells are open, the purſe is not ſhut. *Herod* for his pleaſure, cares not for halfe his kingdome: what will not ſome Gentlemen giue for hawkes and hounds? not onely the poore woman that ſpent the rich ointment on Chriſt, the widow that gaue all her ſubſtance, the conuerts that ſold all, and threw all at the feet of the Apoſtles, but euen the bountie of the ſuperſtitious Papiſts ſhall riſe in iudgement againſt ſuch as profeſſe a religion, will giue it good words and countenance; but bee at no coſt with it, and know a cheaper way to ſaue charge withall.

All haue not ſo much leiſure to ſpend ſo much time and ſtudy, about matters of religion, they haue ſomewhat elſe to doe. 14 Obiect.

There are indeed many vanities, which diſtract and diuide the minde of worldlings; but zeale counts one thing needfull, to which it makes all other veil and ſtand by. Is there any ſo good Anſwer.

an

an husband of his time, that will not ſteale ſome houre for his pleaſure; that cannot ſpare his God and his ſoule half an houre, morning and euening; that beſtowes not idely, as much time as a Sermon or two would take vp in the weeke? The ſoule I confeſſe hath his ſatiety, as well as the body; but why ſhould we ſit on thorns more at a Sermon then at a Play; think the Sabbaths longer then holy-daies; but for want of zeale? If thou beeſt not a vaine and willing deceiuer of thy ſelfe, & others; deale honeſtly and plainly with thy ſoule, try thy ſelfe by theſe few rules; and if thou iudgeſt thy ſelfe to come ſhort of them, amend and *be Zealous*.

The ſixt part.

Which little round fire-ball comming to hand, as *Dauids* ſmall ſtone, by ordinary lot, knowing the inſufficiency of mine owne; I pray that God with

with his arme would ſcatter it far and wide into thoſe wilde parts of the world without the pale of Chriſtendome, which lie ſo frozen and benummed in their Paganiſm, that they feele not the coldneſſe of their religions; as alſo in thoſe regions that being within the Tropickes of the Church, haue iuſt ſo much, and ſo little heat, as to thinke they haue enough, and need no more: Chiefly mine affections burne within me for the good of mine owne Nation, for which I would I had but ſo much zeale as truly to wiſh my ſelfe *Anathema*, vpon condition it had heat ſutable to the light. For I muſt beare it record, it hath knowledge, I would I could ſay, according to zeale. But the Spirit, knowing that which is ſpoken to all to be in effect as ſpoken to none, directs mee what I ſhould ſpeake to Churches, to ſpeake to particular Angels. Now the principal in our Church vnder that Archangell of the Couenant,

nant I moſt willingly acknowledge to be my Lord the King, as an Angell of light. And why not that very Angell, who by his writing hath begunne to poure out the fift vial vpon the throne of the beaſt, darkned his Kingdome, cauſed them to gnaw their tongues for griefe, and blaſpheme for the ſmart of their wounds; though as yet they will not repent of their errours. The Lord anoint him more and more with this oyle aboue all the Princes of the earth, that from his head, it may runne downe vpon our skirts: make him ſhine in zeale aboue all other Stars, to the warming and enlightning of this whole Horizon; ſet him vp as a ſtandard for his people; cloath him with zeale, as with a cloake, to recompence the fury of the aduerſaries, that hee may ſtrike the Aramites, not three but fiue times till they be conſumed; that he may put the Ammonites vnder the yron ſawes, harrowes, axes, which haue

haue prouoked him as much as euer they did *Dauid*, 2 Sam. 12. But yet as in the time of the old Teſtament the cuſtody of the fire and light was the charge of the Prieſt; ſo here I obſerue Chriſt to lay it vpon his Miniſters, interpreting his rule by his practice, *Tell the Church, tel the Angell of the Church*; honouring that deſpiſed office, with that ſtately ſtyle; intimating the vnion betweene people and Miniſter, that they ſhould be as one: what is ſpoken to the one, is ſpoken to the other, not as ſome, that euer make Clergy and Laity two members, in diuiſion and oppoſition; neither yet as ſome ſpirits that lay all leuell, but implying a propertie, eſpecially in grace and zeale in the Miniſters, whom the Preacher cals the maſter of the aſſemblies; that they ſhould exceed as far the people, as Angels doe men, and that he will reckon with them for the religion of the people, becauſe colde Prieſts make bold

ſinners;

ſinners; zealous *Iehoiada* may make *Iehoaſh* the King zealous, ſo long as he liues with him. We therefore men and brethren, or rather men and Angells, vpon whom it lyes to keepe life and heat in the deuotion of the world, to conſume the droſſe of vices and hereſies, that haue falne into the ſinke of our times; we that are to make ready our people for the ſecond comming of Chriſt, is the ſpirit of *Ely* thinke we ſufficient for vs? What manner of perſons ought we to be, burning in ſpirit, feruent in prayer, thundring in Preaching, ſhining in life and conuerſation? Why is it then my brethren (oh let my plaineſt rebukes bee the fruits and ſignes of my beſt loue to mine own Tribe; let them not be as breakings of the head, but as precious balme to thoſe whoſe honour with the people, I prefer to my life) why is it that ſome of vs pray ſo rarely and ſo coldly in priuate (the euils of our times will not

not out but by frequent faſting and feruent prayer) in publique ſo briefly, ſo perfunctorily, and feebly, that wee ſcarce haue any witneſſes of what wee ſay? Why are there yet remaining any Mutes amongſt vs? Why are there any tongues that dare ſpeake againſt often or zealous preaching? Doth not *Paul* adiure vs before him that ſhall iudge the elect Angells, that wee preach inſtantly, in ſeaſon, and out of ſeaſon? Read we the cõmentaries of that text, or let the practice of ancients expound it; and tell me if euer old or new interpreted that charge, of bare reading, of quarterly, or monethly, yea, or of once on the Sabbath preaching onely, as if that were fully ſufficient, without endeauoring or deſiring any more. If alwayes often preaching bee prating, what meant the practice I ſay, not only of *Caluin*, and *Beza*, but of *Chryſoſtome*, *Baſil*, *Ambroſe*, with other of the Fathers, preaching euery day in the weeke,

week, ſome of them twiſe in the week, none of them ſo ſeldome, as ſuch would beare the world in hand. What meant ſundry ancient Councels (the eleuenth of *Tolet* in Spaine) yea euen of Trent it ſelfe, to excite the torpor of the Biſhops of their times, as their Canons ſpeake, enioyning frequent preaching, calling for more then almoſt any man is able to performe?

But here I may turne reprouing into reioycing, that preaching is grown in any better faſhion and grace with our times, by royall and reuerend, both examples and countenance: onely I wiſh that euery *Archippus* may fulfill his Miniſtery, be inſtant and conſtant in preaching. *Salomon*, the older and wiſer he grew, the more he taught the people, ſharpned his goads, and faſtned his nailes; whereas many amongſt vs are ſo wiſe in their youth, as to affect the fooliſhneſſe of preaching, but in their dotage, eaſe ſlayes the foole, when

when the doore is oyled, it leaues creaking; they muſt then fall to make much of themſelues, till contrary with the Prophet they cry out, My fatneſſe, my fatneſſe, my belly, my belly; ſo fauouring their lungs, that they will bee ſure neuer to die of *Naaids* conſumption of zeale; let ſuch preach, ſay they, that want lungs: and if for ſhame they preach at all, it muſt bee rarely and eaſily, for breaking of their wind (my meaning is not to taxe ſuch, whom God diſinables by weakneſſe of body, or ſuch as recompence their rarity with induſtry, as *Perkins*, &c.) and yet forſooth theſe thinke they may iuſtly challenge, & weare the double honour of countenance and maintenance. I marueil with what eight, or with what face, ſo long as there remaines expreſſe Canon of Scripture, bequething it to thoſe, that toyle in word and doctrine. Neither wil zeale let vs on worke one-

ly to preach, or to preach often to auoid the infamy of bare readers; but it will teach vs to preach painfully, and that in the euidence and demonstration, not so much of art, or nature, as of the Spirit and grace; regarding only, that the people know Christ and him crucified; not caring whether they know what we haue read, how many quotations our memory will carry leuell, how roundly wee can vtter our mind in new minted words, in like sounding, idle, vaine, and offensiue *Paranomasies*; I blush to fall into the least touch of that kinde: yet at once to shew and reproue that childish folly; It is a veine of vain preaching, turning sound preaching into a sound of preaching, tickling mens eares like a tinkling cymball, feeding them ἡδύσμασι καὶ ἠκ ἐδέσμασι, spoyling the plaine song, with descant and diuision: what is this but to shew our owne leuity and want of true Art; indeed affecting such a dauncing,

cing, piperly & effeminate eloquence (as *Tully*, *Demoſthenes*, or any Maſculine Oratour would ſcorne) in ſtead of that diuine powerfull deliuery, which becommeth him that ſpeakes the Oracles of God. If euer we meane to doe any good, we muſt exhort and reproue with all vehemency and authority; lifting vp our voice as a trumpet, as the ſonnes of thunder; piercing their eares, witneſſing, ſtriuing, and contending, according to our gift whatſoeuer it be, to manifeſt our affections, that we may worke vpon the people, which all the Art in the world will not teach vs to doe: onely zeale at the heart will naturally produce it, without ſtraining or affecting. If God require the heart as well as the head, why ſhould wee not labour to moue the affections, as well as enforme the iudgement? There is a doctrinall, and as ſome tearme it, a Doctorly kinde of preaching, which is admired of ſome

that vnderſtand it not; of others that could be cõtent with the Maſſe again, becauſe it was gentle, & had no teeth in it. And ſuch Sermons I haue ſometimes heard, for matter voyd of exception, but ſo deliuered, as if one were acting a part, or ſaying a leſſon by heart. It hath called to minde a ſong which ſometimes I haue met withall excellently compoſed; full of ſweet ayre, ſurely and truly ſung; but with flat and dead voyces without ſpirit, which hath marred the muſique: Of ſuch a Sermon and Preacher, the Countreymans verdict did wel, that ſaid, this mã may bee a great ſcholler, but he wants beetle and wedges to heaw our knotted timber withall, our greene wood will not burn vnles it be better blown; you ſhall ſometimes ſee an excellent horſe of ſhape and colour, hauing many of thoſe marks *Du Bartas* deſcribes in *Caines* ſuppoſed horſe; which yet wanting mettle hath beene of little worth,

worth, and leſſe vſe. If there were no other Preachers thē theſe, which hold themſelues the onely profound and learned Preachers, I muſe what ſhould become of cōuerſion of ſoules, which they that couet, muſt come with the ſpirit of *Elias*, to turne the hearts of the fathers to their Children, I may in truth, and I hope with modeſty ſpeake with the Preacher, that in obſeruing I haue obſerued, and haue found, that diuers great Clarkes haue had but little fruit of their miniſtery; but hardly any truly zealous man of God (though of leſſer gifts) but haue had much comfort of labours, in their owne and bordering pariſhes, being in this likned by *Gregory*, to the yron on the Smiths anuile ſparkling round about. And if for this any bordering neighbours, whoſe cold labours worke not the like ſucceſſe, ſhall accuſe them of ſome kinde (I know not what) of policie in bewitching the people; they

may well reply, Behold our zealous affections are our charmes, and zeale all our witchcraft, as *Latimer* well answered one that accused the people of partiality, for not affecting him that preached one of his printed Sermons, that he had indeed his Sticke, but wanted his Rosen; meaning his zealous maner of preaching & liuing, without which last, all the former will doe but little good, if a good ensample of life accompany not their doctrine, as lightning doth thunder. For there are some (I speake it with sorrow of heart) that seeme to haue fire in their preaching, but carry water in their life; being notoriously proud, couetous, or debauched, stained with odious vices. Let vs heare the summe of all. Doe we loue Christ more then ordinary? would we giue proofe of our treble loue to him? Let vs then feed his flock with a treble zeale, expressed in our prayer, preaching and liuing: Let vs make it appeare

peare to the conſciences of all, that the top of our ambition is Gods glory: and that wee preferre the winning of ſoules, to the winning of the world.

This title of Angels why may it not alſo be extended to Magiſtrates, as wel as that higher ſtile, of Gods; Sure I am, that the ſcarlet robe of zeale would exceeding well become them. *Iethro* maketh it their prime and eſſentiall character; God and *Moſes*, their onely and ſole, in the charge and commiſſion to *Iehoſhuah* ſo oft repeated; *only be of good courage.* And if *Dauid* were now to re-pen his Pſalme, I think he might alter the forme of his counſell, and ſay, *Bee zealous ye Rulers and Iudges of the world*, and not wiſe and politique: or rather vnder the terms of wiſdome, he comprehends indeed the zeale we call for, the moſt now adaies being *Galio's*, wiſe only for the matters of the Common-wealth: not having a ſpark of that ſpirit which was in *Phi-*

neas, Daniel, and Nehemias, &c. for the Lord of hosts, or to his Lawes and commandements; as if God had made Magistrates keepers only of the second Table, gouernours of men, and not of Christians; guardians only of ciuill societies, and not of his Church, and shepheards also of his flocke. Are Idolatries, blasphemies, prophaning of Sabbaths, no sinns? Why then either haue not the Lawes force & strength enough in them (as sometime wee are answered when we complaine) or why are they not executed for the suppressing of these raging sins? are not al they punished with death in the Scriptures, as well as breaches of the second Table? blood I leaue to the malignant Church, & admire clemency in Rulers as much as any; but yet I know the prophane dissolutenes of the times, requires a three stringed whip of seuerity to purge our *Augean* stable of the foule abuses, whipt often with penns

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and tongues, but ſpared by them that beare the ſword (a man may ſay of many Gouernours) altogether in vaine for matters of religion. Are not kings of the earth charged to render double to the bloody ſtrumpet of Rome? Why then doth the hurtfull pitty of our times embolden and increaſe their numbers? *Laodicea* it ſelf I doubt not for matters of mine & thine had (as their name imports) good ciuill Iuſtice & Iuſticers: but what was God the nearer for it? doth he not threaten for all that to ſpue them out of his mouth. Shall he not curſe thoſe that do his work negligently, fearfully, and partially? Our times complain of two ſpecial canker worms of iuſtice, which eate vp zeal in Magiſtrates. The firſt is *Couetouſnes*, which makes mē of place tranſgreſſe for a morſell of bread: the zeale of their owne houſes conſumes the zeale of Gods houſe. The building of great houſes, keeping of great houſes,

ſes, and matching with great houſes, raiſing and leauing of great houſes behind them, makes them ſo rauenous, that they deuour ſo much, as choakes all their zeale; which would teach them to ſhake their laps of bribes, and ſcorn to accept gifts, thogh mẽ would augment them for the peruerting of iudgment. The other is *Cowardize* and *Fearefulnes*: which how vnfit, and baſe a quality did *Nehemiah* thinke it for a man of his place? no better then ſhyneſſe in a fore-horſe, whoſe eyes men fence on both ſides, that they may lead the way, and go without ſtarting; vnto which, zeale is anſwerable to Magiſtrates, cauſing them onely to ſee him that is inuiſible; without caſting a ſquint eye at men; to ſing to God only of iudgement and mercy, without tuning their ſongs to mans eare; to walke in the perfect way, without turning, either to the right or left hand for feare or fauour. Oh that there were

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ſuch an heart in our leaders, how eaſily would our people follow? What a ſpring-tide of zeale ſhould wee haue, if the Sunne and Moone would caſt out a benigne aſpect vpon them! Doth it not flouriſh in all thoſe ſhires and townes, where the word and Sword doe ioyntly cheriſh it? In others which are the greateſt number, how doth it languiſh and wane away, & hang downe the head? where is it in diuers places of the land to be ſeene? I had almoſt ſaid in my haſte and heat, there is none that hath zeale, no not one, there is no courage for the truth; but that I remember that *Elias* was checked for ouer-ſhooting himſelfe in his too ſhort and quicke computation. I hope the Lord hath his fifties amongſt vs, though but thin ſowne in compariſon of the ſwarmes of profeſſed Recuſants, and Church-Papiſts, of prophane Atheiſts, key-cold worldlings and luke-warme profeſſors. The

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bodies of our many seuerall Congregations, yea euen of the best of vs: wherevnto haue they been likned by our separated aduersaries, but vnto the Prophet *Hoseas* his cake, half baked vpon the hearth, hauing one side, that is, the outside to the world-ward, in publike seruice, scorched a little and browned ouer, but the inside to God-ward, in priuate, and family-duties, no better then dough, many of them making indeed some shew, as the outlandish fruits that are plashed vpon our walls, but wanting heat neuer come to maturity. If wee should make good their resemblances, how then should we please the stomack of God? who hath indeede brooked and borne vs a long time, I doubt but wamblingly. How neare were wee going in 88. and in the powder treason? Do we thinke he will euer digest vs, in the temper we are in? which (to confesse the truth of the fashionable Christian) what is it but a

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ſtate of neutrality, indifferency, or ſuch a mediocrity, as will iuſt ſerue the time, ſatisfie Law, or ſtand with reputation of neighbours? beyond which if any ſtep a little forward, do not the reſt hunt vpon the ſtep? If there happ to break out a ſparkle of zeale in any one houſe in a parith, is not the whole towne in an vproare, as when the bells ring awke euery man brings his bucket to the quenching of this fire? If hee be in an ale-houſe, who cries out of it? & as for our Sundaies Church-ſeruice, which is all that God gets at our hands, how perfunctorily, & faſhionably is it ſlubbered ouer, how are his Sabbaths made the voyder and dung-hill for all refuſe buſineſſe, diuided betweene the Church & the Alehouſe, the Maypole commonly beguiling the Pulpit: what ma would not ſpue to ſee God thus worſhipt: this want of deuotiō makes the ſoule mouthed Papiſts to ſpet at vs: this want of reformation, makes

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the queasi-stomaked Brownists, cast themselues out of the Church; and shall God alwayes suffer the land to beare vs? But behold he stands at the doore and knocks, by treasons, by plagues, by the hammer of dearths, discontents, fires, inundations, especially by the word, his locks are wet with waiting. Oh before hee shake off the dust off his feete against vs, and turne to some other nation more worthy, let vs open the doore, that he may come in and sup with vs; if he loue vs he will purge vs, and scoure vs, by one chastisement or other: if hee haue no pleasure in vs, he cannot but vnburthen his stomacke of vs; If all the land besides should turne the deafe eare, yet let mee intreat and charge you of my flocke to heare his voyce, and bee zealous. Since my comming amongst you, I haue handled some bookes of the old Testament, the Epistles to the Romans, to the Hebrewes, of S. *Iames*, *Peter*,

Peter, and *Iohn*, out of them taught the doctrine of the Law, of Faith, Loue and good workes: now in the choyce of this Epistle of Christ to *Laodicea*, my desire was to boile vp the former to their iust temper; in which worke I can willingly be content to spend my strength, and dayes, if God see it fit. I cannot bee a better sacrifice then to God, and for you; if I waste, my selfe so you may haue light and heat; what els is the end of my life? God hath giuen you a name, your zeale is gone abroad, and I hope you haue many names among you; the Lord increase their number and zeale. If but one of vs this day shall open this doore of his heart with *Iehoshuah*, let others chuse, I and my house will serue the Lord more zealously then heretofore; neither I nor hee shall haue lost our labours. A liuely picture casts the eye vpon euery one that comes neere it: such is the word, with whom, and with which

which we haue to do; Let him tha
is now colde, grow colder and colder
but let him that hath an eare, hear
what hath been sayd to the Churches
and be zealous and amend.

The Lord giue vs not onely vnder-
stãding, but zeale in all things: he bap-
tize vs with fire: he breath on vs, and
inspire into vs the spirit of life and
power, &c. So shall wee runne th
wayes of his commandements.

FINIS.